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The Teacher

It's important to find a teacher that understands the process of Dependent Origination well! The Buddha told us that "One who sees Dependent Origination sees the Dhamma; one who sees the Dhamma, sees Dependent Origination." MN 28:28

When the student is ready, the teacher will appear!

In the Canon we found this information about finding a teacher:

Nidānavagga (II. The Book on Causation)

Nidānasaṃyutta found on page 620 of "The connected Discourses of the Buddha/ Saṃyutta Nikāya by Bhikkhu Bodhi from Wisdom Publications

82 (1) A Teacher

At Sāvatti. " Bhikkhus, one who does not know and see as it really is

aging-and-death [maraṇa], its origin, its cessation, and the way leading to its cessation, should search for a teacher in order to know this as it really is.

" Bhikkhus, one who does not know and see as it really is **birth [jāti]**, its origin, its cessation, and the way leading to its cessation, should search for a teacher in order to know this as it really is.

"Bhikkhus, one who does not know and see as it really is existence [**habitual tendencies**]- **[bhava]**, its origin, its cessation, and the way leading to its cessation, should search for a teacher in order to know this as it really is.

" Bhikkhus, one who does not know and see as it really is **clinging-[upādāna]**, its origin, its cessation, and the way leading to its cessation, should search for a teacher in order to know this as it really is.

" Bhikkhus, one who does not know and see as it really is **craving-[taṇhā]**, its origin, its cessation, and the way leading to its cessation, should search for a teacher in order to know this as it really is.

" Bhikkhus, one who does not know and see as it really is **feeling-[vedanā]**, its origin, its cessation, and the

way leading to its cessation, should search for a teacher in order to know this as it really is.

" Bhikkhus, one who does not know and see as it really is **contact-[phassa]**, its origin, its cessation, and the way leading to its cessation, should search for a teacher in order to know this as it really is.

" Bhikkhus, one who does not know and see as it really is **six sense bases-[saḷāyathana]**, its origin, its cessation, and the way leading to its cessation, should search for a teacher in order to know this as it really is.

" Bhikkhus, one who does not know and see as it really is **name-and-form [mentality-materiality]-[nāma-rūpa]**, its origin, its cessation, and the way leading to its cessation, should search for a teacher in order to know this as it really is.

"Bhikkhus, one who does not know and see as it really is **consciousness-[viññāṇa]**, its origin, its cessation, and the way leading to its cessation, should search for a teacher in order to know this as it really is.

. " Bhikkhus, one who does not know and see as it really is **volitional formations-[sankhāra]**, its origin, its cessation, and the way leading to its cessation, should search for a teacher in order to know this as it really is."

End sutta- Samyutta Nikaya- Bhikkhu Bodhi Translation

In summary to this short discourse about "The Teacher" (Nidānavagga Section 82 (1) given by the Buddha, says that one should try to find a teacher who can guide them to a clear understanding of the impersonal nature of the process of Dependent Origination and teach them to use it in an applicable way. This makes the meditation practice so valuable at Dhamma Sukha Meditation Center. One reaches this kind of understanding and learns HOW they can do the meditation ALL THE TIME and keep it going in their daily lives. The practice is not confined to the cushion and walking. This practice leads to relief through the genuine change in perspective of the world that occurs; moving from the personal perspective to the impersonal perspective. As the students' perspectives change, they change the world around them too. This can truly lead us towards engaged Buddhism and move towards Peace in the world around us today.

May you find real Happiness for your life and reach Nibbāna quickly and easily in this very lifetime!

KK

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